Maqāmah 19[1]

Al-Mundir ibn Ḥumām narrated and said:

Al-Sā'ib ibn Tammām informed us and said:

When I took off the garment of youth, removed the splendor of its robe, came to be dressed in the tatters of old age, and found myself lost in the deserts and sands of confusion, I bade farewell to passion and youth, faced the blowing of the south and east winds, and came from the white-laned city[2] to the confines of the west,[3] desiring to perform my religious duty, whereupon I devoted myself to the saddle-girth and the breast-rope of the camel, until I found myself in the land of Egypt, hoping for success and victory over my fate. Then, I began to tour its ruins and traces, and to examine its erased monuments and vestiges. While I was contemplating the Pyramids, and gazing at their forms and shapes, in order to humble and humiliate my soul, thereby making it hope for and expect pardon, and while the pearls of my tears were being scattered and their copious showers were being shed, I heard a loud voice, toward which people were flocking in bunches and groups, as that voice declared:

Where is the one who erected his lofty buildings, who ruled with arrogance, who disbelieved and rebelled, who deviated from the right path and abandoned his proper goal? Where is Pharaoh of the tent-pegs,[4] and Kan'ān,[5] the one endowed with military baggage and equipment? Where are his disobedience and obstinacy now? Where are his retinue and troops? They have vanished without a trace, while their group was shattered like a bone and, did it find a bonesetter? Every one of them is extinct in the place where he fell, be he a leader or a chieftain. Indeed, their extinction was just in its equality; a firm sentence, a brilliant judgment, a victori-

[1] This *maqāmah* appears as no. 20 in D.

[2] A reference to Zaragoza. See "Preliminary Study," n. 142, above.

[3] I.e., Morocco. A pilgrim coming from al-Andalus would, in fact, have had to travel south to Morocco, and then turn east on his way to Egypt, which is what the reference to facing the south and east winds seems to suggest.

[4] A Qur'ānic epithet. See Qur'ān, 38:12, 89:10.

[5] On Kan'ān (Canaan), the eponymous ancestor of Northern Semites as he is viewed in the Arabic tradition, see *E.I.* 2, IV, 528.

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are their remains and traces
You walk past tombs and
and misfortunes. How ama
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are a *memento mori*, that the
and morning, that they wer
ishing examples that the age
a man says: "In the Pyram
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and information about them
your very midst, publicizing
Creator. You pay no heed
from a dungheap. Of course
what is distant from him, wh
and falls short of his aim, is
is distant to be marvelous,
despises what is near, feeling
is novel and strange, and wh
hears and responds. By God
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neck has come to be adorn
fortunate thanks to your r
caliphate,[6] for which the Lor

[6] The Fāṭimids, who ruled Egy

ous fate, an overwhelming command, and a rapacious destiny. These are their remains and traces, where then are their bodies and forms? You walk past tombs and graves, yet fail to meditate on disasters and misfortunes. How amazing that anyone would be heedless of them or shun them when he is in the race-track and fairgrounds of death. O heir to dynasties and possessor of kingdoms, are you not a mortal and the son of a mortal, proceeding toward your inevitable destination, where you will be deprived of any helper or supporter? Soon, tribes and clans will forsake you, and festivals and good tidings will be bereft of you. Then, you will be interrogated concerning minute details, and you will be blamed for the victim you dispossessed and for the one you murdered. Where is the builder of the Pyramids? Rather, where is the committer of sins? You walk past the Pyramids as if you were moths, and busy yourselves in earning profits and in squabbling, little realizing that the Pyramids are a *memento mori*, that they are exhortations made both evening and morning, that they were erected for you by Time, as admonishing examples that the ages have rendered proverbial. How many a man says: "In the Pyramids lie admonitions, and beneath them lies a message that reports have recorded as a warning." Yet talk and information about them have sufficed him. Here they stand in your very midst, publicizing and pouring forth the wisdom of the Creator. You pay no heed to them, and fail to distinguish them from a dungheap. Of course not, for man stands in greatest awe of what is distant from him, whereas the arrow of the one who is near, and falls short of his aim, is most disappointing. Man deems what is distant to be marvelous, out of curiosity and expectation, yet despises what is near, feeling no hurry, biding his time. Everything is novel and strange, and whoever is summoned by Good Fortune hears and responds. By God, how would you fare, were it not for your humble obedience, and for the leaders in command of you, a shower from whose clouds protects you, and a postponement on whose part averts the ravages of Time from you, so that your bare neck has come to be adorned by them, until you have become fortunate thanks to your rulers' divine nobility and their 'Alid caliphate,[6] for which the Lord of Majesty chose you as subjects, so

[6] The Fāṭimids, who ruled Egypt during the time of al-Saraqusṭī, were Šī'is

that you might be favored with distinction, since Fate watches over that caliphate, and Good Fortune disputes and contends concerning it, arriving at and presenting decisive, incisive, and subtle arguments in that caliphate's favor, since God is not One to ruin His sincere supporters, or cause harm to the lineal descendants of His prophets?

Al-Sā'ib said:

And while he was ambling and galloping in his speech, and suckling and nursing on the milk of his words, a summoner from the Sultan summoned him,[7] and we had no doubt but that a herald of death had announced his demise, for he was escorted away, while we followed after him, hoping for the Sultan's good graces toward him, yet fearing the wicked insinuations of the devil. He remained concealed from us for some time, and fully occupied himself with courting the royal favor. Then, suddenly, he reappeared before us, wearing a fragrant perfume, riding a splendid mount, dressed in luxurious clothes, bearing magnificent gifts, and having secured a lofty rank and an ample glory. I was among those who followed him, for I was familiar both with his summer and his spring encampments.[8] Then he eyed me with his glance, turned the reins of his thoroughbred steed in my direction, and said to me:

Are you a Syrian at times, and an Egyptian at others; sometimes a Kufan, and sometimes a Basran?[9]

So I replied:

You damned bastard, I have never seen a genius who can invent lies better than you can, or a hungry man who can achieve your degree of satiation or quenching. Your talent is enough to last you

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and, therefore, claimed descent from 'Alī ibn Abī Ṭālib, the fourth Orthodox caliph.

[7] For the Fāṭimid Caliph of Egypt to have overheard the speaker's sermon would be highly unlikely, since his palace was on the east side of the Nile, while the Pyramids are on its west side. This seems to be another instance of narratorial inconsistency. Furthermore, the preacher should have been summoned by the Caliph. The use of the word Sultan, which implies secular power only, to the exclusion of spiritual authority as invested in the caliphate, is rather peculiar, and may suggest a further inconsistency.

[8] I.e., "I recognized him."

[9] I.e., "one who harbors loyalty to no group."

as long as you live, and will
sorrow!

Then he answered [*basīṭ*]:

When merriment and v
estate can survive.

With the passage of tim
come to be despised by

What am I to do, wher
youth, I quarrel with it?

The very devotion of wl
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He scorns the entire ea
deserves his scorn.

He has flung over his shou
Orthodoxy and Dignity.[12]

His generosity weighed d
my side and spine compl

Al-Sā'ib said:[13]

So I said to him:

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Then he smiled at me, and

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[10] In Ḍ, this line is the last in t

[11] Ḍ reads "a youth of Quraysh
freeborn man."

[12] This and the previous line are
to a Šī'i Imām as an embodiment of

[13] From this point to the end o
variant version that coincides almost
been included in italics, below.

as long as you live, and will bring you easement of your grief and sorrow!

Then he answered [*basīṭ*]:

When merriment and wine call, no amount of silver or real estate can survive.

With the passage of time, often do saffron-perfume and musk come to be despised by tar.

What am I to do, when my desire is urgent, but despite my youth, I quarrel with it?[10]

The very devotion of whoever devotes himself to the winejar and to young women will consume all his wealth.

How excellent is a freeborn man[11] who aims at my need with the arrow of his generosity, for then I will experience no need.

He scorns the entire earth in his generosity, while it richly deserves his scorn.

He has flung over his shoulder a mantle whose inscription reads: *Orthodoxy and Dignity*.[12]

His generosity weighed down my back to such an extent that my side and spine complained of the burden.

Al-Sā'ib said:[13]

So I said to him:

You have escaped and gotten away, but what were you awarded and granted? How intensely you have won over men's souls and desires, forcing kings and sovereigns to surrender. Your magic is evident, and your victim is easily duped.

Then he smiled at me, and said [*ḫafīf*]:

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[10] In Ḍ, this line is the last in the poem.

[11] Ḍ reads "a youth of Qurayš" (the tribe of the Prophet), instead of "a freeborn man."

[12] This and the previous line are inverted in Ḍ. For a Sunni speaker to refer to a Šīʿi Imām as an embodiment of Orthodoxy (*hudà*) is the height of irreverence.

[13] From this point to the end of the *maqāmah* some manuscripts record a variant version that coincides almost verbatim with the end of M28, and that has been included in italics, below.

Never reveal a secret, even if an oath requires you to do so,

For all matters have a left hand, and all matters have a right hand.

A secret you reveal, and a promise you make, should be judged equally.

Speaking the truth is an act of piety, yet where is the man who does not lie?

Among men some are lean, and among men some are fat.

Every rough stretch of road is treacherous; where is the loyal and the faithful man?

Don't speak to me of Time, for Time will be my guarantor.

Beware the onslaughts of Time, for Time lies in wait for you.

Al-Sā'ib said:

So I took his words to lie somewhere between good advice and sound guidance, on the one hand, and blame and threat, on the other, and responded saying:

May you be gratified by your cunning, and blessed in the pursuit of your prey. The Sultan is an ocean of generosity; eloquence is magic, and you are preeminent in it. Therefore, let the rainclouds be generous to you, and let no promise made to you, or any rights due you, remain unfulfilled.

Then he turned away from me well satisfied, and said:

May I not lack your acute discernment, God willing.

Alternate Ending

The preacher then added:

The Sultan expressed his gratitude for my praise, he lauded my efforts, drew me near to him, promised me power, and asked me to recite descriptive poetry, which I did; he then engaged me in discussion, and I was fair in my opinions; he sought my guidance, so I offered it to him; he asked me to improvise, so I recited [basīṭ]:

O you who have a high-r
Riḍà,[14]

It is enough for the one wh
glory.

The matter is a clear one,
clear.

You are a rain unto mank

All the members of your lin
are ornaments to mankind.

If the Banū Hāšim[15] *unve*
and who are the Banū Ba

I nurture, for the family o
every grief is insignificant.

I have plunged my bucket d

Would that I had a shar
Orthodoxy, are wealthy.

The preacher said:

Then a fit of Hāšimi mun
Fāṭimi enthusiasm moved him,

Give me more, O generous ma
themselves for you.

The preacher continued:

So I said [basīṭ]:

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[14] He was the eighth Imām of
creates a further inconsistency in
not Twelver Šī'is, and claimed de
'Alī al-Riḍà. Either al-Sadūsī is ly
gotten his Šī'is hopelessly confuse
be to have a Lutheran praise the
trine!

[15] I.e., a descendant of Hāšim i
Muḥammad. See *E.I. 2*, III, 260

[16] See M1, n. 12, above.

[17] See M13, n. 20, above.

O you who have a high-ranking abode, and whose forefather is 'Alī al-Riḍà,[14]

It is enough for the one who has triumphed that you see him close to that glory.

The matter is a clear one, not obscure, for when dawn appears, it is very clear.

You are a rain unto mankind; a first and a second, lasting spring rain.

All the members of your lineage are guardians of Orthodoxy, and all of you are ornaments to mankind.

If the Banū Hāšim[15] *unveil their high rank, who are the Banū Tamīm,*[16] *and who are the Banū Balī?*[17]

I nurture, for the family of the Prophet, a love in comparison to which, every grief is insignificant.

I have plunged my bucket down a well whose water no bucket can exhaust.

Would that I had a share in that well's generosity, for you, O son of Orthodoxy, are wealthy.

The preacher said:

Then a fit of Hāšimi munificence overwhelmed the Sultan, a frisson of Fāṭimi enthusiasm moved him, and he said:

Give me more, O generous man, may both the coward and the brave sacrifice themselves for you.

The preacher continued:

So I said [basīṭ]:

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[14] He was the eighth Imām of the Twelver Šī'ah. See *E.I. 2*, I, 399-400. This creates a further inconsistency in the narration, for the Fāṭimids were Ismā'īlis, not Twelver Šī'is, and claimed descent from Ismā'īl ibn Ja'far al-Ṣādiq, not from 'Alī al-Riḍà. Either al-Sadūsī is lying about what he said to the Caliph, or he has gotten his Šī'is hopelessly confused. A rough parallel to this gross confusion would be to have a Lutheran praise the Pope for upholding Bulgarian Orthodox doctrine!

[15] I.e., a descendant of Hāšim ibn 'Abd Manāf, great-grandfather of the Prophet Muḥammad. See *E.I. 2*, III, 260.

[16] See M1, n. 12, above.

[17] See M13, n. 20, above.

The pure and true one exalted you, and God honors and welcomes you!

O son of Orthodoxy and Glory, is it true that you are the hidden Imām[18] *whom Orthodoxy and Glory conceal in secrecy?*

You are descended from noble clansmen, all of them pure and loyal.

Whoever compares you to humankind, compares the ocean to a few paltry drops of water.

Glory to you, O descendant of the Virgin;[19] *glory to you, for you possess no equal and no one possesses your worth.*

Spring and summer are pleasant thanks to you, and they cause pure milk to flow,

Therefore, don anew the soft mantle of Majesty, as long as highborn and sincere men[20] *endure.*

The preacher said:

Then he gave me a garment, cheered my heart, profusely poured out his wealth, and gave me a servant and a mount. As for me, here you see me in this state, while "the night traveler praises his night travel."[21]

Al-Sā'ib said:

He gave me a cut from the largesse he had received, and said:

Beware lest you blow the lid; depart instead in safety and security, whether you turn left or right, if God Almighty so wills.

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[18] A reference to the Šī'i belief in the twelfth Imām Muḥammad, who is said to have disappeared in 264/878 in a cave within the great mosque at Samarra. He is considered immune from death and in a temporary state of occultation. In due time he will appear as the Mahdī ('divinely guided one') to restore "true" Islam, conquer the whole world and usher in a short millennium before the end of things (see Philip K. Hitti, *History of the Arabs*, 7th ed. [London, 1961], p. 441; Albert Hourani, *A History of the Arab Peoples* [Cambridge, Massachusetts, 1991], p. 182). But this is a Twelver, not an Ismā'īlī Šī'i doctrine. Fāṭimid caliphs regarded themselves as visible, not hidden *imāms*, and several even claimed to be the Mahdī.

[19] I.e., Fāṭimah, daughter of the Prophet Muḥammad, and wife of 'Alī, from whom the Šī'i Imāms claim descent. On Fāṭimah preserving her virginity by giving birth through her thigh, see *E.I 2*, II, 847.

[20] *Al-šummu wa-l-ṣafī* may also be translated as "lofty mountains and boulders."

[21] A reference to the Arabic proverb: "When dawn comes, the night traveler praises his own night travel." See *M.A.*, II, 318, no. 2382.

Maqāmah 20
(Wine)[1]

Al-Mundir ibn Ḥumām narrated and said:
Al-Sā'ib ibn Tammām informed us and said:

I had bidden farewell to youth and passion, drained its last remaining drops, decided to turn contritely toward God and to abstain from all sin, turned my heart and breast toward repentance, emptied out winecups and drinks of wine, and put away musical intruments and the din they produced, but when the strength of red wine assaulted me, and the war of my passion conceived after barrenness, I returned to it after having been divorced from it, meeting its frown with a jovial countenance, for it was as if wine were a charming young girl who was the very embodiment of passion and love, imposing trials and tribulations on her lover for, indeed, how she avoided him, refusing to reveal herself and appear, veiling herself in bubbles, while refusing her favors as lovers are wont to do! Yet from the interstices of her veil she emitted rays that left my heart distracted, for I saw no one superior to her, having encountered no one dearer to me before her; none more difficult to win over for one desiring her, or easier for every refractory sinner to obtain. I was reminded, by her brilliance, of the flowers described by Abū Tammām[2] and of Hammām's Nawār;[3] of the remorse that overwhelmed him, and of the subsequent regret he experienced. Of little avail was remorse to al-Kusa'ī,[4] or blame to al-Raba'ī![5] After some difficulty her rebelliousness and resistance subsided, and it became possible to unveil her without alarming her, for she lowered her veil, turned aside the reins of her former refusal, proved

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[1] This *maqāmah* appears as no. 19 in Ḍ.

[2] 'Abbāsid poet (188/804-231/846). See *E.I. 2*, I, 150-155; Suzanne Pinckney Stetkevych, *Abū Tammām & the Poetics of the 'Abbāsid Age* (Leiden, 1991).

[3] Hammām is the Umayyad poet al-Farazdaq (d. 110/728), who repented of having repudiated his wife Nawār, and mourned her inaccessibility to him, in his poetry. See *E. I. 2*, II, 788-789, and cf. M30, n. 62, below.

[4] Allusion to a proverb "More remorseful than al-Kusa'ī," referring to a man who is reputed to have repented for destroying his bow after having failed to hit his target. See *M.A.*, III, 398, no. 4291.

[5] Not identified.

delicious to her drinker and inhaler, and yearned for her suitor and lover, so that her spirit commingled with my soul, abandoning my life as a bough to the blowing wind, smiling so as to reveal clear teeth,[6] and leaving in contempt the most honorable covenant and relationship. Hence, I did not cease to thirst passionately for monasteries, while moving among companions excellent as swift steeds and wild asses. I found myself halfway between soberness and a hangover, when I was driven to the banner of the wine merchant,[7] at a time when night had let down the hems of its robe, lulled its censurers to sleep, caused its stars to set, put its meteorites to flight, lowered the flag of its Pleiades, dispersed its hidden stars like droppings, caused its shining stars to rise, caused its Milky Way to flow like a river that filled its basins, fertilized its thickets, obstructed its horizons, erased its tunnels, revealed its sultan to be a Black, donned its jet black mantle, unfurled its flags, and passed around both feathered and unfeathered divining arrows. So I knocked on a door of that monastery, engaging in battle with the waves of night's open sea, while none but the flash of white wine and the fragrance of an oblique wind guided me to it. Then, after a while, an answerer responded, saying: "Whatever brought you here must be remarkable." I replied: "I am a dissolute Sabian,[8] and a well-to-do, wholesale purchaser of wine," while the lassitude of drowsiness slowed him down, and he swayed like a garden branch in motion. So I said: "I would sacrifice myself for you, O drowsy sleeper, and slayer with the lances of your glances, who reveal your beauty, but conceal your good deeds; withholding your virtues, whilst lavishing only your fetid waters." But he did not deign to reply, nor was he guided in the direction of proper conduct, other than by pointing to some winejars shining like luminous gaps between the clouds, greeting me with a winecup, bowing his head, beckoning with his

[6] *Ḥabab* can mean both 'teeth' or 'bubbles'. Hence this is a pun in which the bubbles on the surface of the wine are compared to bright teeth.

[7] Wine-merchants used to raise a banner outside their establishments in order to indicate the availability of wine.

[8] The Sabians were a religious group centered in Ḥarrān, in northern Iraq. They were reputed to have converted from paganism to the Sabian religion for reasons of expediency and were, therefore, considered insincere and unreliable in their beliefs. See *E.I. 2*, VIII, 672-675.

glance, and overwhelming
before he was followed by
veiled face that were visi
white as to her veils, such
'Adnān,[10] since only the
Then she revealed a face l
or a lamp. She greeted an
train of the robe of her
saying: "How about going
pure as the eye of a cock
a deep red wine dark as a
midday mirage, as well as
and generosity?" So I wen
courtyards, a lofty structur
that had been preferred ar
beauty of its mantles. Br
musical notes and melodie
ceived only a violent blow
the drinking of wine, musi
see that each man is with
he pleases? Therefore, ch
man who is alone is unsoc
me what you possess and
am inclined toward matu
grounds in favor of smooth
mus. As for what I have ea
cealed about my affairs: I
tiently tied the camel's teat
am generous without limit
have first cautiously kept it
anything until I have carefi
money and clothes I had wi
misgivings and confusion cc
she said: "I ask your forgive

[9] Son of 'Adnān. See M12,
[10] The ancestor of the North
[11] I.e., "I never order anythir

glance, and overwhelming me with his refinement. It was not long before he was followed by a woman pale as to the only parts of her veiled face that were visible, namely those around the eye, and white as to her veils, such that she could hardly tell Ma'add[9] from 'Adnān,[10] since only the winejug or the winejars nourished her. Then she revealed a face like the dawn, showing no need of a light or a lamp. She greeted and welcomed me, dragged and trailed the train of the robe of her generosity, and swore by the Messiah, saying: "How about going to a spacious abode, and to a white wine pure as the eye of a cock and as healing as falling raindrops, or to a deep red wine dark as a crow, or to a yellow wine bright as the midday mirage, as well as to obedience and submission, acquisition and generosity?" So I went with her to an assembly with spacious courtyards, a lofty structure filled with many men of obscure origin, that had been preferred among all gatherings and honored for the beauty of its mantles. Broad were its courtyards; marvelous, its musical notes and melodies. Then I looked right and left and perceived only a violent blow or a clamorous sound; only winecups, the drinking of wine, music, and a din. Then she said: "Don't you see that each man is with his own kind, and everyone is doing as he pleases? Therefore, choose whom and what you desire, for a man who is alone is unsociable. Turn wherever you wish, and tell me what you possess and what you have earned." So I replied: "I am inclined toward mature, middle-aged men, avoiding rugged grounds in favor of smooth ones, and spare me every rude ignoramus. As for what I have earned and possess, or divulged and concealed about my affairs: I do not draw milk until I have first patiently tied the camel's teat to prevent its young from suckling,[11] I am generous without limits, and make no matter public unless I have first cautiously kept it secret, nor do I make up my mind about anything until I have carefully considered it." Then I gave her the money and clothes I had with me, thus removing from her heart all misgivings and confusion concerning my ability to pay. Thereupon, she said: "I ask your forgiveness for my rudeness, and pray that one

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[9] Son of 'Adnān. See M12, n. 6, above.
[10] The ancestor of the Northern Arabs. See *E.I 2*, I, 210.
[11] I.e., "I never order anything unless I am able pay for it."

such as you will overlook my offense.[12] The only reason for my rudeness is that an old man came to us by night some time ago, claiming to be the lord of Oman. Then, after a few nights, he claimed that he was poor and had dependents, except that he was under the influence of wine, and lacking no form of merriment and musical entertainment. He possesses all the outstanding culture, elevated understanding, obvious refinement, flashing glances, clever anecdotes and education, and trains and fringes of the robe of knowledge that you might desire, hence he did not cease to attract all those assembled, to shake the dust from their saddle-blankets, to advance from one group of drinkers to another, and from one kind of reveler to another. But when we requested from him the money he had, in payment for our services, he refused his 'candy', got on his high horse, and turned his neediness into a retinue of supportive servants and a defending army, whereupon everyone with whom he had previously associated interceded on his behalf, and everyone whom he had deceived and duped became fondly attached to him. Thus, he remained a hostage to these winejars, sharing them with us as part of our group."

Al-Sā'ib said:

Then I said:

I would like to witness some of his clever anecdotes and tales, to enjoy carousing in his company, and to savor the information he has to impart.

So she conducted me to an assembly-room covered with layers of rugs, containing furnishings embroidered down their length, a silver winecup, a jug, a servant-boy, and a Christian grandee. And there was al-Sadūsī, whose hangover overwhelmed him, while his ass was waiting for him. Then, after a while, he recovered from his drunkenness, regained consciousness, and indited, saying [*hafīf*]:

> Give me a second drink, both of you, for the stars are motionless; either weary of night-travel, or drowned;
>
> Spending the night in confusion without a guide, or as if their path and roadway were blocked.

[12] Here, the rudeness of the tavern-maid consists in asking for payment in advance, and thereby treating her customer with suspicion and disrespect.

> Give me to drink from the
> make for a delightful har
> lip-dew gathered from hi
>
> Whenever one group bri
> me, for love of him.
>
> If he appears, his face is a
> figure is a leafy branch,
>
> So that there is a Spring, (
> to gaze upon, and a confl
> eyes, for my heart to bur
>
> He possesses dignity, hon
> tor was Ludarīq[13] has ma
>
> So that when the Christia
> them as a boy of noble b
>
> The illustrious Caesars re
> dee, in lusting after him,

Al-Sā'ib said:

So I said:

[13] He is either Roderic, the last
n. 65), who was defeated by Ṭāri
(identified as Río Barbate), in 92/71
found, and his disappearance gener
Cid Campeador (d. 492/1099), (see
of the predatory, prosperous, upstart, a
far less illustrious than the Visigothi
this poem is said to be descended
thereby portrayed as being of royal
that the Visigothic King, not the C
humble origins, since he was a mill
context. On the Cid in real life, as c
"Legitimation and the Hero's Exem
the *Chanson de Roland*," *Oral Traditiona*
John Miles Foley (Columbus, Ohio:
cia de Toledo, the Legend of the Cid's
ews," *Romance Philology*, XLVIII:2 (
tradiciones épicas sobre el nacimient
XXXVI:1 (1988), 219-248; *La Trad*
manca, 2000).

Give me to drink from the hands of a gazelle-fawn whose charms make for a delightful harvest. How excellent are the wine and lip-dew gathered from him!

Whenever one group brings out wine, another group leaves me, for love of him.

If he appears, his face is a full, shining moon or, if he bows, his figure is a leafy branch,

So that there is a Spring, consisting of his cheeks, for my glance to gaze upon, and a conflagration, ignited by the pupils of his eyes, for my heart to burn in.

He possesses dignity, honor, and pride; the fact that his ancestor was Luḏarīq[13] has made him conceited,

So that when the Christians tally their glories, he figures among them as a boy of noble birth and descent.

The illustrious Caesars reared him, so that the Christian grandee, in lusting after him, has betrayed them.

Al-Sā'ib said:
So I said:

---

[13] He is either Roderic, the last Visigothic King of Hispania (see W, p. 198, n. 65), who was defeated by Ṭāriq ibn Ziyād at the battle of "Río Salado" (identified as Río Barbate), in 92/711 (the vanquished Visigoth's body was never found, and his disappearance generated legends), or Rodrigo Díaz de Vivar, el Cid Campeador (d. 492/1099), (see Ḍ, p. 249, n. 1). The latter was a member of the predatory, prosperous, upstart, and self-made nobility of Castile and, therefore, far less illustrious than the Visigothic king Roderic. Below, the boy addressed in this poem is said to be descended from the Roman emperors (Caesars) and is thereby portrayed as being of royal blood. I am thus inclined to agree with W, that the Visigothic King, not the Castilian hero championed by Ḍ, who was of humble origins, since he was a miller on the river Ubierna, is intended in this context. On the Cid in real life, as opposed to the legend, see Joseph J. Duggan, "Legitimation and the Hero's Exemplary Function in the *Cantar de Mio Cid* and the *Chanson de Roland*," *Oral Traditional Literature: A Festschrift for Albert Bates Lord*, ed. John Miles Foley (Columbus, Ohio: Slavica, 1981), pp. 217-234; "A False *Sentencia de Toledo*, the Legend of the Cid's Illegitimacy, and the Question of his Nephews," *Romance Philology*, XLVIII:2 (1994), 95-110; Samuel G. Armistead, "Dos tradiciones épicas sobre el nacimiento del Cid," *Nueva Revista de Filología Hispánica*, XXXVI:1 (1988), 219-248; *La Tradición épica de las "Mocedades de Rodrigo"* (Salamanca, 2000).

Master Abū Ḥabīb, don't you recognize your drinking companion or remember your former acquaintance?

He replied:

Are you not Abū l-Ġamr, the man of rank and high command?

And he composed, saying [*hafīf*]:

I have not forgotten my sincere friend of long acquaintance, for the religion of the noble person consists in his keeping his obligations.

Nevertheless, wine has blunted the edge of my sword, whereupon they blamed me, though hardly aware of the full extent of my disobedience.

Al-Sā'ib said:

So I spent days and nights with the master, mounting the summits and heights of merriment, while we were delighted with every gazelle-fawn and singer, and overwhelmed by every melody and song. The master fell passionately in love with that servant-boy, and made public his longing and desire for him. From among his clever utterances about the boy come the following words [*basīṭ*]:

O gazelle fawn whom coyness adorns, both the wandering and the encamped tribe long for you.

What talent and what beauty are yours, for which Talent and Beauty themselves long!

As soon as he became aware that I was lovesick, pride and coyness overcame him.

In love, a promise is tiresome. He has never known what avoidance and boredom are like.

I said to him: "By the Messiah, grant me a love union." He replied: "That is as impossible as the appearance of a weak consonant![14]

[14] A consonant that forms part of the root of a given word, but that is elided in the word's pronunciation, and hence does not "appear" in it (cf. M18, n. 3, above).

How dear is invoki
moon, will still play

They said: "A love
haps, in a case of e

How excellent is th
cool lip-dew mingle

From among the mas
ing [*ṭawīl*]:

He is a tender youtl
who has only grown

I would lavish my ve
the goal of my desir
ness.

What is wrong with
diverted, even if my
him?

While he is gracious
it in return, so what
I enjoy!

From among the mast
ing [*basīṭ*]:

A full moon circled
moon embraced the

The full moon circlec
how excellent was th

Even if a beloved's b
would not be fitting,

[15] In Islamic law, a Muslim
In this case, however, what is
with a boy, which would be an
regardless of the boy's religion.
mitted', hence this is a pun.

How dear is invoking the Messiah, yet I, who am a crescent moon, will still play hard to get."

They said: "A love union with an infidel is forbidden."[15] Perhaps, in a case of extreme passion, it might be permitted.

How excellent is the winecup offered by his hands, when his cool lip-dew mingles with it.

From among the master's words about the boy come the following [*tawīl*]:

He is a tender youth, who only heeds merriment and passion, who has only grown up broaching the winejar.

I would lavish my very soul upon him, were he to lavish on me the goal of my desires, but he is, by nature, disposed to stinginess.

What is wrong with him, when my love for him could never be diverted, even if my love were to be divested of insecurity about him?

While he is gracious with regard to my love, he does not satisfy it in return, so what a delightful dissatisfaction and graciousness I enjoy!

From among the master's words about the boy come the following [*basīṭ*]:

A full moon circled around a bright, late-morning sun. The moon embraced the sun's breast.

The full moon circled around the sun as a spinster and a bride; how excellent was the winecup, since it was the bridal veil.

Even if a beloved's betrayal were fitting, betrayal on your part would not be fitting, today,

---

[15] In Islamic law, a Muslim man is permitted to marry a Christian woman. In this case, however, what is being proposed is not marriage, but a sexual union with a boy, which would be an act of sodomy and, as such, punishable by death, regardless of the boy's religion. The word *basl* means both 'forbidden' and 'permitted', hence this is a pun.

For I am a hostage in your hands, and my heart's core, in satisfying you, pours forth a blood requiring no revenge.

After I am gone, I fear lest my tribesmen should harm you, for their fighting men enjoy lofty rank and great power.

From among the master's words about the boy come the following [*basīṭ*]:

The cupbearer went his rounds with the wine, as bubbles rose to its surface, so that I said: "They are pearls," adding: "They are jewels studding a smooth hide."

He has a slender neck, like that of a gazelle stretching up its head to pick fruit from a tree, yet whom the ripe fruit of the *arāk* tree[16] does not fill with desire.

He is a fresh branch on a sand-dune, whose flowers are a white lily and a red rose.

If he has become unique in his beauty, then I am unique in loving him,

And if Yazīd[17] had ever seen him, Burd[18] would never have filled Yazīd with desire.

Al-Sā'ib said:

Our stay was prolonged, to the point that disaster almost struck us. When my money was exhausted, "and the seeker and the sought were weakened,"[19] our separation became necessary, our union was dissolved, and I left him in that state, making not the slightest move to leave or to depart, while his breast was neither cheered by, nor exposed to repentance.

---

[16] A thorny tree, the fruit of which is eaten by camels and gazelles.

[17] Yazīd ibn Rabī'ah ibn Mufarriġ (d. 69/688) was an Umayyad poet. He is said to have invented the poems and romances of the Ḥimyarite kings. See R. A Nicholson, *A Literary History of the Arabs* (Cambridge, 1907. Repr. 1956), p. 19, n. 2.

[18] Burd was Yazīd's slave-boy and catamite. See W, p. 199, n. 79.

[19] Qur'ān, 22:73.

Al-Mundir ibn Ḥumām
Al-Sā'ib ibn Tammām i

I arrived in Baḥrayn, dr
ment, dusty and disheveled
since no oath of mine was
tune assist me, for my came
the time I was living in ex
results, demanding a reckc
seeking refuge and acquirir
noose of indecision and th
going, wasting and snatchir
near, wells were depleted, r
ows, and night's troops and
certain mosque, and found
and prostrating themselves,
in the hope of being the rec
Then, when the *imām*[1] had f
ing "I witness that there is
is his Messenger," and an
prayers and withdraw from
to supplicate and to implo
ascetic and a holy man, unt
the moment for resuming t
again drawn near, and nigh
letting fall and releasing its
brought you here, my good
charity from us. All we enga
night in supplication, weari
replied: "I have been robbe
has been banished, whom a
have toyed with, lands have
and inherited wealth have
your company in order to
poverty."

---

[1] I.e., 'the prayer leader'.

Maqāmah 41[1]
(The Berbers)

Al-Sā'ib ibn Tammām said:

I did not cease to wander east and west, nor to be tempted by nocturnal paths and camel trails, until summits and swollen rivers complained of me, and rising and setting stars grew bored with me when, at last, Time hurled me to the land of Tangier,[2] whence I could survey the portals of the Frankish lands.[3] There, I stayed among a people like cattle and ostriches, and humans like wolves or hyenas, whose speech I could not understand, and with whose minds my own did not agree. I differed from those people in the manner of my dress and speech, nor did I lack being rejected and rebuffed by them. Hence, after speaking, I became dumb, and after neighing, I became satisfied with the clatter of bells,[4] as though I were in the company of cattle, or herding free-grazing camels that would neither obey, keep the peace, nor match my understanding and forbearance. I had heard of the land of al-Andalus and of its culture, its festivities, and its refinement, and I had come to long for it with the longing of a passionate lover, and would have given old and valuable possessions in exchange for it. The qualities I observed in its inhabitants[5] used to delight me, and the virtues I came to expect from its best and finest citizens used to please me, even though I had met only its newly-weaned, rather than its experienced young camels, and merely viewed the foot of its summit. So, when I wished to attempt the crossing, and to traverse the straits preventing me from reaching al-Andalus, I came down to these shores, leaving behind the barren land of Tangier, while saying:

---

[1] This *maqāmah* appears as no. 46 in Ḍ.

[2] In northern Morocco, on the Strait of Gibraltar (*E.I. 2*, X, 183-185).

[3] I.e., the Iberian Peninsula, gateway to the Kingdom of the Franks (a generic term for Western Europe) for one traveling toward it from the direction of North Africa.

[4] Muslims do not normally use bells, which are associated with Christian practices. This is, then, a rather curious sentence. It probably means that the narrator resigned himself to being among people so foreign to him, that they were almost like non-Muslims.

[5] Ḍ, *ahli-hā* ('its people'); W, *rijāli-hā* ('its men').

"With a stride one fathom l
with the flutter of a single sa
I stood by the shore, in a st
individual wrapped in his cl
exposed. He was jabbering
stand, in a language unintelli
me, and praised me to the sk
part, alarmed me, and made
once, the natives surrounded
until that individual began t
tongue, while at the same ti

He said:

O Sā'ib, may the misfortu
these people, either an unex
ed guest, or that guest hims
their hospitality, or prepare
oppression not surprise you.
man company. Like you, I
the stout she-camel; your ki
origin; this is an invitation
adulterated milk newly puri

Al-Sā'ib said:

Upon hearing his words,
inform me who he was, an

I am a Muḍarite[8] or a
pretend not to know your

Al-Sā'ib said:

The more I looked at hi
himself within his clothes, w

Can you not distinguish b

---

[6] Since the narrator has just d
mystery-man is unintelligible to h
in it? This is another narratorial

[7] *Yuʿjimu*, possibly 'in Ibero-R

[8] A major North Arabian trib

[9] A major South Arabian trib
IV, 447-449; M3, n. 21, above). V
things to all men, and loyal to n

"With a stride one fathom long, you will leave beasts of prey, and with the flutter of a single sail, you will join valiant heroes." But as I stood by the shore, in a state of deep despair, I suddenly saw an individual wrapped in his cloak, leaving only one side of his face exposed. He was jabbering to the natives, whom he could understand, in a language unintelligible to me. Then, he gestured toward me, and praised me to the skies before them.[6] This behavior, on his part, alarmed me, and made me fear death and destruction. All at once, the natives surrounded me, eager to show me their kindness, until that individual began to speak in the foreign[7] and the Berber tongue, while at the same time translating their words into Arabic.

He said:

O Sā'ib, may the misfortunes of Fate not afflict you. You are, to these people, either an unexpected companion of an officially invited guest, or that guest himself, therefore, you must either accept their hospitality, or prepare to meet the sword, so let injustice and oppression not surprise you. Please replace your solitude with human company. Like you, I am familiar with the camel-saddle and the stout she-camel; your kind is my kind, and your origin is my origin; this is an invitation whose mealtime has arrived, and an adulterated milk newly purified.

Al-Sā'ib said:

Upon hearing his words, I implored him, in God's name, to inform me who he was, and he replied:

I am a Muḍarite[8] or a Yemenite.[9] Tut, tut, indeed! Do you pretend not to know your own companion and associate?

Al-Sā'ib said:

The more I looked at him, the more he concealed and wrapped himself within his clothes, while saying to me:

Can you not distinguish between plains and mountains? Can you

---

[6] Since the narrator has just declared that the language being spoken by the mystery-man is unintelligible to him, how can he know that he is being praised in it? This is another narratorial inconsistency.

[7] *Yu'jimu*, possibly 'in Ibero-Romance'.

[8] A major North Arabian tribal grouping (see *E.I. 2*, VIII, 352-354).

[9] A major South Arabian tribal grouping (see *E.I. 1*, IV, 1155-1158; *E.I. 2*, IV, 447-449; M3, n. 21, above). What the speaker is saying is that he can be all things to all men, and loyal to none.

not discriminate between late dawn and early daybreak?

Then, after a moment, I recognized that he was Abū Ḥabīb, and said:

One thing at a time! Do not reproach me. Are you to be found even among this Berber rabble, and among these inarticulate beasts? Have you gone to all the trouble of coming west, only to join non-Arabs with Arabs in a promiscuous friendship?

He replied to me: "O Abū l-Ġamr, how ignorant you are," and he began to recite [*basīṭ*]:

> How distressed you appear among men, while meteors and full moons delight you.
>
> Both the Arab and the non-Arab are my friend, whenever cooking-pots boil a welcoming meal for a guest.
>
> Forget what is said about kings who possess reception halls and castle walls;
>
> Theirs are palaces, while these are mere tents; what can one expect of hovels and their curtained-off women's quarters?
>
> You have left behind an abode and a home containing luxuries, but both palaces and tents are abodes and homes.
>
> Gallop over rugged ground, or walk upon the smooth, for what is the difference between rising and descending?
>
> Have you never noticed, O Fate's brave young warrior, that Fate toys with man and makes him go about in circles?
>
> How many a companion and a friend have I, the one faithful, and the other faithless,
>
> Yet I have befriended both, in order to please them, therefore, marvel at what human breasts are able to conceal!

Al-Sā'ib said:

So I complied with what he wished and, given the great numbers of those people, I proceeded to stir up what seemed to be an innumerable swarm of ants or locusts, each one of whom greeted Abū Ḥabīb smilingly, and deferred to his opinion. Then they brought us walnut bowls as large as pools, upon which were stews piled high

as hills or mountains, whose
fat, and whose sides glistened
so filling our mouths that we
molars and chewing with our
lies, piling food into them, w
that, in that place, both valley
brought water from an ancien
fresh, after which, they cast u
garment, raised me aloft up
down before me every one o
those short lances of theirs,
Throughout all their behavio
nor did I find that drink easy
me:

This is a gift conferred by t
guest, both in the past and i
accept it, and do not appear
in trouble.

I replied:

Is there deliverance from t
or skimmed milk?[12]

He answered:

Let me appease these peop
neously seek refuge in God a
them my word that you are n
is my concern, and that you
contravene me for a single in
of the cash they have at hand,
their eyes to follow.

Al-Sā'ib said:

We went out to a sandy a
rough to traverse. There, the
outlandish dance, neighing a
not please me; on the contrar

[10] D reads ". . . clarified butter
[11] From the Persian *nayzah* ('spea
ones').
[12] D reads "downright importun

as hills or mountains, whose heaven rained down outpourings of fat, and whose sides glistened with cuts of meat.[10] We began to eat, so filling our mouths that we were simultaneously grinding with our molars and chewing with our front teeth, until we stuffed our bellies, piling food into them, while fat poured down their wrists, so that, in that place, both valley and riverbed overflowed. Then they brought water from an ancient well, along with milk, both sour and fresh, after which, they cast upon me garment after striped Bedouin garment, raised me aloft upon their pallet of rushes, and threw down before me every one of their sharp iron daggers, as well as those short lances of theirs, that resembled sharp *nayzak*-spears.[11] Throughout all their behavior, I remained ignorant of its purpose, nor did I find that drink easy to swallow, until Abū Ḥabīb said to me:

This is a gift conferred by these people, and a meal offered to the guest, both in the past and in the present. Therefore, pretend to accept it, and do not appear to refuse it, or you will find yourself in trouble.

I replied:

Is there deliverance from this snare, or freedom from this whole or skimmed milk?[12]

He answered:

Let me appease these people by thanking them, while I simultaneously seek refuge in God against their cunning, for I have given them my word that you are my paternal cousin; that your concern is my concern, and that your goal is my goal. Therefore, do not contravene me for a single instant, so that we may gain possession of the cash they have at hand, and leave behind only our tracks for their eyes to follow.

Al-Sā'ib said:

We went out to a sandy area, difficult to cross, and to a plain, rough to traverse. There, the Berbers kicked up their heels in an outlandish dance, neighing and howling. What pleased them did not please me; on the contrary, it afflicted me, [while what pleased

[10] Ḍ reads ". . . clarified butter and glistened with fat and small grapes."

[11] From the Persian *nayzah* ('spears that were shorter than the average Arab ones').

[12] Ḍ reads "downright importuning."

me],[13] afflicted them, until evening arrived, and the bedding longed for its bedfellow, who returned with them, as hungry as they were. Soon, they presented us with one stew after another,[14] and honored us as outcasts or fugitives. After that, a drink called *anzīz*[15] made the rounds among them. It is neither sweet nor sour. Even a small dose, if it has not been diluted with water, can kill while, taken in greater quantities, it can ravish ambushed souls. It felled them to the ground, leaving them speechless, dead drunk, snoring like young camels, and neither conscious nor unconscious.

Then Abū Ḥabīb said:

O Sā'ib, were it not that I am protecting you from bloodshed and am fearful of losing you, I would surrender you to one who would shed your blood and rid you of your last breath.[16] Be that as it may, forget what is permitted and forbidden by the Holy Law, and take instead, along with us, what is sublime and honorable; come away with us, abandoning these people, who are so heedless that they install no locks or bolts before their doors.

Al-Sā'ib said:

Then he laid his hand on the money lying about, and took me out to the above-mentioned sandy area, where he buried it, saying:

No crime is committed, as long as one does not behave so stupidly as to get caught. May you survive[17] until we meet again. Choose a road that is not my road and leave my company and group, for I plan to return to yonder Berber people, and then hunt you down, since I have left my honor in a splendid state among them, while imposing on you a heavy burden of betrayal.[18]

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[13] Here, something appears to be missing from the Arabic text. The bracketed insertion is conjectural, and supplied by me to complete the otherwise garbled meaning of the original.

[14] Ḍ reads "a stew."

[15] On which, see "Preliminary Study," n. 124, above.

[16] Ḍ reads "motion."

[17] Ḍ reads "May your waterskin serve you in good stead."

[18] At the beginning of the *maqāmah*, al-Sā'ib has told us that he was standing on the shores of the Strait of Gibraltar waiting for passage to al-Andalus ('I came down to these shores . . .') when the encounter with al-Sadūsī took place. Now, at the *maqāmah's* end, he is still there, telling his story, despite the fact that he has been warned to get away from the region on threat of injury to his person. This spatio-temporal inconsistency is another example of narratorial unreliability in the text.

Al-Sā'ib said:

Then he left me, after havin provision, and entrusted to r when he said [*sarī*ʿ]:

How many a halt have turned you away from w

How fitting is humility tc uncertainty to the faraw

Indeed, O Sā'ib, travel v lar is severed.

If you would enjoy suffi solitude, for sweet is the

Do not associate with a cause of him; instead, k stage in your journey.

Don't you see that Fate travels, as though I were

I do not dread Time; I Satan, the accursed.[20]

I seek no status in this a my home, abandoned.

I do not care about the bowls of stew my way.

By God, O Sā'ib, beware of speech together, to fa

---

[19] On the efficiency and speed I, 1045-1046.

[20] It was believed that shooting ever the fallen angel drew too clos in order to spy on its activities. Th an epithet of Satan that originally of stones', or 'reviled'.

[21] Reading *ḍayʿatī* with Ḍ, rath

Al-Sā'ib said:

Then he left me, after having provided me with fear as my traveling provision, and entrusted to me the wisdom or folly of his words, when he said [*sarī*ʿ]:

How many a halt have you made, O Sā'ib, in which Fate turned you away from what you desired.

How fitting is humility to those who love, and how attached is uncertainty to the faraway fugitive.

Indeed, O Sā'ib, travel with right-guidance, before your jugular is severed.

If you would enjoy sufficiency in this age, then lead a life of solitude, for sweet is the life of the solitary man.

Do not associate with a depraved person, lest you perish because of him; instead, keep ahead of him, stage after postal stage in your journey.

Don't you see that Fate is resolute? I vie with the stars in my travels, as though I were a postal rider.[19]

I do not dread Time; I only fear a shooting star meant for Satan, the accursed.[20]

I seek no status in this age, although my village[21] lies desolate; my home, abandoned.

I do not care about the rabble of mankind, even if it thrusts bowls of stew my way.

By God, O Sā'ib, beware of a companion who strings the pearls of speech together, to fashion a unique necklace.

---

[19] On the efficiency and speed of medieval Islamic postal services, see *E.I. 2*, I, 1045-1046.

[20] It was believed that shooting stars were stones cast at Satan by God, whenever the fallen angel drew too close to the first and lowest of the seven heavens, in order to spy on its activities. The Arabic word translated as 'accursed' is *rajīm*, an epithet of Satan that originally meant 'stoned, driven away by the throwing of stones', or 'reviled'.

[21] Reading *ḍayʿatī* with Ḍ, rather than *ṣayʿatī* with W.

He pursues Fate and its misfortunes with a firm resolve, and from a socially rejected perspective.

Fate has left of him only a last breath of life, as is the case of the green date cluster that has withered on the stripped palm branch.[22]

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[22] This poem seems to relate to the theme of forewarning. The *barīd* was the official, state information service, designed to assure that the ruler had an "early warning system" and would receive news before the general population. The shooting star probably relates to divination by conjuring evil spirits to eavesdrop on heaven.

Maqāmah 43[1]
(Ṭarīf)

Al-Mundir ibn Ḥumām narrated and said:

Al-Sā'ib ibn Tammām informed us and said:

On a year of drought, I emigrated to the shores and coastlands and, as I was traversing them from shore to shore, I was propelled to the peninsula of Ṭarīf,[2] and so loved it that, once I had observed how marvelous and unique it was, I became ready to sacrifice both my inherited and my earned wealth for it. I declared: "Perchance I have reached a fertile land, and gained prosperity from a divinely apportioned lot." Then, one day, I went down to the shore, feeling as sad as a slave or a bondsman, looking for companionship, and stirring my thoughts like a he-camel or a stout she-camel, until I saw a circle of people like the circle of a seal-ring, the stone of which was an old man imparting information about 'Amr[3] and Ḥātim.[4] He was saying:

Noble men have vanished, and mountains have collapsed; the cream of the crop is gone, and only ill luck persists;[5] departed is

---

[1] This *maqāmah* appears as no. 48 in Ḍ.

[2] This is the modern Tarifa, a town and peninsula on the southernmost shore of Spain. For a description, see Pascual Madoz, *Diccionario geográfico-estadístico-histórico de España y sus posesiones de ultramar* (Madrid, 1845-1859), XIV, 606-609; al-Ḥimyarī, *Kitāb al-rawḍ al-miʿṭār*, ed. Iḥsān 'Abbās (Beirut, 1967), p. 392; Spanish trans., María Pilar Maestro González (Textos Medievales, X [Valencia, 1963]), p. 259. "Name of the town located in the peninsula of Ṭarīfa, in the Mediterranean, at the end of the Strait of Gibraltar. The western part of this peninsula is ajacent to the Atlantic. It is a small town surrounded by earthen walls, crossed by a stream. It contains markets, inns, and baths. From the peninsula of Ṭarīfa to Algeciras there is a distance of eighteen miles" (my translation). See too, *E.I. 1*, VIII, 666.

[3] He may have been 'Amr ibn Maʿdīkarib, a famous Arab warrior and 'Transitional' poet who died, according to some, at the battle of Nihāwand (21/646), (see *E.I. 2*, I, 453). Another candidate is 'Amr ibn Sinān (d. 57/677) a famous 'Transitional' Arab poet who converted to Islam and was honored by the Prophet. See Ibn 'Abd al-Barr, *al-Istīʿāb fī maʿrifat al-aṣḥāb*, ed. 'Alī Muḥammad al-Bijāwī (Cairo, n. d.), III, 1163, no. 1892.

[4] Ḥātim al-Ṭayyi'ī was an Arab poet who lived in the second half of the sixth century AD. He was traditionally viewed as the most finished example of the pre-Islamic knight, and became proverbial for his generosity. He died in AD 578 (see *E.I. 2*, III, 274-275).

[5] Or, more literally: "the marrow is gone, yet the flies persist."

nobility, overwhelmed by senility. Where are Zuhayr[6] and Hārim?[7] Fate has brought on them the bursting of the dam.[8] Alas, this age has its unique flowers, and this time has its eminent men, yet Hārim ibn Sinān is not one of them, nor is the Brandisher of Lances![9] Where are the rulers of great cities? Where is Qays ibn ʿĀṣim?[10] Where are the sons of Jafnah[11] and the kings of Ġassān?[12] Where are the patrons praised by Ziyād[13] and Ḥassān?[14] Where are the kings of Kindah[15] and Hamdān?[16] Where are the rulers of al-Ablaq al-Fard[17] or Ġumdān?[18] Where are the coronets and crowns? Where

[6] Zuhayr ibn Abī Sulmà was a famous pre-Islamic Arab poet and author of a *muʿallaqah*. He was considered one of the three great poets of antiquity (see M30, n. 21, above).

[7] Hārim ibn Sinān al-Murrī was a chief of the tribe of Murrah, famous for his generosity, and praised by Zuhayr in his *Muʿallaqah*. He died *ca.* AD 608 (see *E.I. 1*, VIII, 1236-1237).

[8] The bursting of the dam of Maʾrib, the capital of the ancient Sabæans in Yemen, is traditionally said to have led to the dispersal and obliteration of that people, and is alluded to in Qurʾān 34:16: 'They turned away; so We loosed on them the bursting of the dam." See R. A. Nicholson, *A Literary History of the Arabs* (Cambridge, 1907, repr. 1956), pp. 4-5.

[9] He was ʿĀmir ibn Mālik ibn Jaʿfar of the Banū Ṣaʿṣaʿah, and paternal uncle of the great poet Labīd. He participated in a delegation that visited the Prophet, but he refused to convert to Islam (see *E.I. 1*, I, 329-330; *E.I. 2*, I, 441-442).

[10] Qays ibn ʿĀṣim ibn Sinān ibn Ḫālid ibn Minqār ibn ʿUbayd ibn Muqāʿis was the chief of his tribe, a poet, and a knight. The Prophet called him "lord of the nomad people," and he was renowned for his generosity (see *E.I. 2*, IV, 832-833).

[11] Jafnah ibn ʿAmr, Abū l-Mulūk was a Ġassānid hero mentioned in a panegyric by Ḥassān ibn Ṯābit to Jabalah ibn al-Ayham al-Ġassānī (see ʿUmar Farrūḫ, *Taʾrīḫ al-adab al-ʿarabī*, 4th ed. [Beirut, 1981], I, 327).

[12] Pre-Islamic allies of the Byzantines, who ruled over a Syrian buffer state defending the Byzantines against the Persian empire (see *E.I. 2*, II, 1020-1021).

[13] He is Ziyād ibn Muʿāwiyah, al-Nābiġah al-Ḏubyānī, a famous pre-Islamic poet, and author of a *muʿallaqah* (see M30, n. 26, above).

[14] Ḥassān ibn Ṯābit was the "poet laureate" of the Prophet (see M30, n. 48, above).

[15] They were a distinguished South Arabian tribal grouping that played a decisive role in Arab history in pre-Islamic and later times. They lived near Ḥaḍramawt, in Yemen (see M30, n. 14, above).

[16] Reading thus with Ḍ, rather than Hamaḏān (a Persian city) with W. They were a large Arab tribe of the Yemenite grouping, also important in pre-Islamic and later times (see *E.I. 2*, III, 123, 125-126).

[17] This was a castle in Taymāʾ, belonging to Samawʾal ibn ʿAdiyāʾ, a pre-Islamic Jewish-Arab poet who flourished in the mid-sixth century AD (see *E.I. 1*, VII, 133; *E.I. 2*, I, 102).

[18] Reading thus, with Ḍ, rather than ʿUmdān, with W. This was the castle of

are the proud-necked prince
the Tubbaʿs[19] and Qayls?[20]
ations? All have departed like
imperceptibly into another. V
is Ḥassān[23] with his accurac
Labīd?[25] They have departed
away, indeed. I assure you th
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my fatigue increases, I can
dice,[26] surmount hardships
warriors, and turn a contest'
was Ṭarīf,[27] and that my n
How much gnashing of teet

Ṣanʿāʾ in Yemen, famous for its a
tion was attributed to Solomon, a
E.I. 2, II, 1096).

[19] They were a dynasty of pre-
E.I. 1, III, 310-312; M38, n. 23,

[20] The title of the pre-Islamic
above).

[21] Where there is a lacuna in

[22] This was a pre-Islamic site
Ġassānid princes of the Jafnid br
tors, and built the second most r
meters south of Damascus, altho
E.I. 2, II, 541).

[23] See n. 14, above.

[24] Ṭufayl ibn Kaʿb al-Ġanawī
his descriptions of horses, who di
šuʿarāʾ (Istanbul, 1865. Repr. Bei

[25] Labīd ibn Rabīʿah was a fa
muʿallaqah (see M30, n. 50, abov

[26] Vowelizing *kǐʿāb* with Ḍ, ra

[27] He was Ṭarīf ibn Mālik al
Muslim expeditionary force to la
year before the onset of the actua
Nuṣayr, and crossed the Strait w
men, all of them Berbers. They
commemoration of that event a
returned to Africa with rich boot

are the proud-necked princes and virtuous chieftains? Where are the Tubba's[19] and Qayls?[20] Where are the centuries[21] and generations? All have departed like a bygone yesterday, as one past blends imperceptibly into another. Where are Jilliq[22] and its rulers? Where is Ḥassān[23] with his accuracy in speech? Where are Ṭufayl[24] and Labīd?[25] They have departed along with all those who have passed away, indeed. I assure you that I am over one hundred and twenty years old while, in my time, I have had the bitterest of experiences. I have parted from comrade and companion as the lion abandons the thicket. Although you may observe that my skin is wrinkled, that my antiquity is renewed, that my shin-bones are thin, and that my fatigue increases, I can still marry a buxom maid, cast the dice,[26] surmount hardships, traverse mountain passes, vanquish warriors, and turn a contest's tide. Are you aware that my ancestor was Ṭarīf,[27] and that my nobility is both inherited and acquired? How much gnashing of teeth took place during that conquest, on

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Ṣan'ā' in Yemen, famous for its antiquity, its size, and its splendor. Its construction was attributed to Solomon, and it belonged to the dynasty of Dū Yazan (see *E.I. 2*, II, 1096).

[19] They were a dynasty of pre-Islamic kings of Ḥimyar, located in Yemen (see *E.I. 1*, III, 310-312; M38, n. 23, above).

[20] The title of the pre-Islamic kings of Ḥimyar (see M4, n. 5; M30, n 12, above).

[21] Where there is a lacuna in W, *al-qurūn* is supplied by Ḍ.

[22] This was a pre-Islamic site celebrated by Ḥassān ibn Ṯābit, where the Ġassānid princes of the Jafnid branch venerated the tomb of one of their ancestors, and built the second most renowned of their dwellings. It was twelve kilometers south of Damascus, although its precise location is unknown today (see *E.I. 2*, II, 541).

[23] See n. 14, above.

[24] Ṭufayl ibn Ka'b al-Ġanawī was a renowned pre-Islamic poet, famous for his descriptions of horses, who died *ca.* AD 609. See Ibn Qutaybah, *al-Šiʿr wa-l-šuʿarā'* (Istanbul, 1865. Repr. Beirut, n. d.), pp. 104-106.

[25] Labīd ibn Rabīʿah was a famous 'Transitional' Arab poet and author of a *muʿallaqah* (see M30, n. 50, above).

[26] Vowelizing *kiʿāb* with Ḍ, rather than *kaʿāb* with W.

[27] He was Ṭarīf ibn Mālik al-Muʿāfirī, Abū Zuraʿah, and leader of the first Muslim expeditionary force to land in al-Andalus, which he did in 91/710, one year before the onset of the actual conquest. He was a Berber client of Mūsà ibn Nuṣayr, and crossed the Strait with four hundred foot and one hundred horsemen, all of them Berbers. They landed in the peninsula named after Ṭarīf in commemoration of that event and, after raiding the vicinity of Algeciras, they returned to Africa with rich booty and many captives (see *E.I. 1*, VIII, 665-666).

our account, and how many glorious parents and noble ancestors, who bore aloft the pennant and rode the mount of justice, while seated on its very center; who led the troops and raised the banners high, did we possess! My own great-grandfather told me, concerning his ancestor, nine generations removed from him, that the latter possessed a lofty fortress in this very place, and that he had one son given to violence, who was fond of murderers and attracted to rapists and cutthroats,[28] and another, who was considered pious and was singled out for his virtue and restraint. While the father was unable to control his violent son, and was constantly filling his ear with words of censure and reproof, there suddenly came forth against the population, from this very swelling sea, a nation and a band of strangers,[29] but their summer campaigns[30] proved inade-

[28] Missing from W, but supplied by Ḍ.

[29] Undoubtedly a reference to a Viking or Norman raid. Although this particular account is fictional it clearly reflects historical incursions. Since al-Saraqusṭī died in 538/1143, and the speaker in his *maqāmah* is narrating an event told to him by his great-grandfather, about an ancestor nine generations removed from the latter, we are dealing with an event twelve generations removed from the speaker. If we assume that the author is imagining the speaker to be his contemporary, and if we further assume one generation to span an average of thirty years, this would put the event somewhere back in the early ninth century AD. Specifically, there was a famous Norman invasion in 230/844 that sacked Seville, and another in 244/858-247/861, in which Algeciras was taken and its mosque burned (see R. Dozy, *Recherches sur l'histoire et la littérature de l'Espagne pendant le moyen âge* [Leiden, 1860], II, 271-500). See too, the account of a Viking voyage through the Strait of Gibraltar in *Orkneyinga Saga: The History of the Earls of Orkney*, trans. Hermann Pálsson and Paul Edwards, (New York, 1981), pp. 164-181. Although the geography of this voyage is slightly skewed (the Vikings sail *from* England *to* Narbonne [sic], then on south to Galicia, down the west coast of Spain, through the Strait of Gibraltar, on to Marseilles, Palestine, Byzantium, then back to Rome, and ride over the European Continent to Denmark, from which they cross over to Norway), the itinerary, including a dramatic encounter with a Saracen nobleman, must reflect historical reality to some extent. The term used by the Arabs in al-Andalus to designate the Vikings was Majūs (Latin 'Magus') which, in the east, had previously been applied to designate the Magians or Zoroastrians. The *Primera crónica general* explains the term by stating that the *almujuces* were fireworshippers and that, when their children were born they passed them through a fire in lieu of baptism. When a man grew old and wished to die, the *Crónica* continues, they would burn him in a fire. The latter may be a possible allusion to the Viking funerals in which chieftains' bodies were burned, as described by Ibn Faḍlān, who witnessed one in the Ukraine (see *Risālat Ibn Faḍlān fī waṣf al-riḥlah 'ilà bilād al-Turk wa-l-Ḫazar wa-l-Rūs wa-l-Ṣaqālibah sanat 309H / 921M*, ed. Muḥam-

quate to subdue the inhabita
fronted the strangers, arrivin
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to his father, he gained prece
pious son. In the meantime,
cretly, and plunged his ancho
murdered his brother, taking
harm upon him intentionally.

I have seen a terrifying dre
from the right path. Its interp
its fruit is bitter and sour: I ha
along with the five brilliant pl
earth was plunged into darkn
the stars appeared sad and do

mad Sāmī l-Dihān [Damascus, 1959
but hoping against hope to relate
Crónica proceeds to explain that the
flourished until Nebuchadnezzar an
raries) persecuted and destroyed it,
religious beliefs, whereupon some o
Norway, Denmark, and Prussia whe
south (see Anonymous, *Primera cróni
el Sabio y se continuaba bajo Sancho IV*
drid, 1955], I, 14-15. See too, Ano
Luís Filipe Lindley Cintra [Lisbon,
Samuel G. Armistead who, with the
me with the above material on the

[30] The Vikings tended to condu
particularly those in Iceland, froze
has kindly pointed out to me.

[31] Reading *wa-ḍāqat bi-him fī-him
min-hum ṣawā'ifu* with W.

[32] The five planets visible to th
Mercury, Venus, Mars, Saturn, and
added to this number, to produce
the Earth. To these was added a fu
Muslim astronomers were able to p
dinary event that is being presente

quate to subdue the inhabitants,[31] for the former, noble son confronted the strangers, arriving faster than an arrow or a thought, with a small group of supporters; a company whose swords were notched from constant battling. They defended their honor, standing their ground as do the noble, and causing the invaders to depart in despair, after having tasted a most bitter cup of harm. Thus, the negative aspects of the violent son's behavior became precious to his father, he gained precedence, and won the trophy from the pious son. In the meantime, the latter kept his hatred hidden secretly, and plunged his anchor into desire for glory, for he covertly murdered his brother, taking him unawares, having sought to bring harm upon him intentionally. Then he said to his father:

I have seen a terrifying dream-vision that deviates and digresses from the right path. Its interpretation is baffling and obscure, and its fruit is bitter and sour: I have seen the moon rise against the sun, along with the five brilliant planets.[32] The sun turned black and the earth was plunged into darkness, while the moon shone radiantly, the stars appeared sad and downcast, individuals felt a premonition

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mad Sāmī l-Dihān [Damascus, 1959], pp. 149-166). Hopelessly confusing history, but hoping against hope to relate the eastern Magians to the Norsemen, the *Crónica* proceeds to explain that the Magian sect originated in Chaldea, where it flourished until Nebuchadnezzar and Xerxes (here turned into close contemporaries) persecuted and destroyed it, because they disapproved of its erroneous religious beliefs, whereupon some of its adherents went to the "cold islands" of Norway, Denmark, and Prussia where they prospered and set out on raids to the south (see Anonymous, *Primera crónica general de España que mandó componer Alfonso el Sabio y se continuaba bajo Sancho IV en 1289*, ed. R. Menéndez Pidal, *et al.* [Madrid, 1955], I, 14-15. See too, Anonymous, *Crónica geral de Espanha de 1344*, ed. Luís Filipe Lindley Cintra [Lisbon, 1954], II, 77-79). Let me thank Professor Samuel G. Armistead who, with the generosity that characterizes him, provided me with the above material on the Vikings.

[30] The Vikings tended to conduct their raids in summer, before their ports, particularly those in Iceland, froze over for the winter, as Professor Alain Renoir has kindly pointed out to me.

[31] Reading *wa-ḍāqat bi-him fī-him ṣawā'ifu* with D, rather than *wa-ṣānat bi-him min-hum ṣawā'ifu* with W.

[32] The five planets visible to the naked eye, and known at the time, were Mercury, Venus, Mars, Saturn, and Jupiter. The sun and moon were generally added to this number, to produce a total of seven celestial spheres surrounding the Earth. To these was added a further sphere containing the fixed stars. Since Muslim astronomers were able to predict eclipses, here we have a perfectly ordinary event that is being presented as evoking wonder and dread.

of death, and the sky produced continuous thunder and lightning, so that it intensified the sun's disappearance, after which it replaced the sun entirely, obliterating and effacing it. Then the planets shone forth with a brilliant light, and looked on with a watchful gaze, surrounding the moon, as necklaces surround a neck, and as kings take pride in being surrounded by their ministers. After a while, the sun emerged from its eclipse in a state of confusion, and resumed its revolutions in its celestial sphere, while the moon again became dark, and the sky became clear. The stars at times receded, and at times drew near; at times they rose, and at times they set, while they filled me with terror, for many a sand-dune collapses, and many a drinker fails to obtain even a first drink; many a throne topples after standing firm; many a fate relents after acting cruelly; many a dream provides its own interpretation; many a good omen offers information; many a misfortune gives warning; many an affair absolves from guilt; many a building verges on crumbling, but is steadied; medicine often relieves the sick, and arrows must be fletched before shooting; there are forces causing even mountains to move, while during the course of Time, people wander to and fro.

The old man said:

The king became fearful upon hearing this. Foreboding doom, he commanded:

Bring me an experienced man of learning; a great scholar who can interpret dreams expertly, and provide accurate information.

The old man said:

So a man was brought to him, who was famous for his learning, well known for his intelligence, and who announced:

This is a vision that has both an esoteric and an exoteric dimension, in understanding which some men are asleep, and others are awake. No truthful tongue can give reliable information about it; it offers neither a downpour nor a drizzle. Here is the interpretation on which you should rely:[33] It is a divine decree that warns, and a fate that cautions, for the sun and moon are two kings who first rule

[33] Since "no truthful tongue" can interpret the dream, as we have just been told above, we can only infer that the following interpretation is untruthful and, hence, unreliable.

and then perish. The moon e
and dissipating its effects. Th
rising and setting revert to
wonders become manifest. T
sun. There should never be
royal authority, and thus th
month,[34] when the stars are

The old man said:

Then the king pounced u
his blood, were it not that he
he concealed his intentions a
before his pious son betrayed
seized his kingdom, and stru
mand of it all for himself; n
matter too insignificant in h
calmed down and submitted
even able to govern its baby
announced:

My father is one of those
followed. I concealed his ac
which, I was merely protect

The old man said:

That son[37] committed cert
sheer hatefulness, so that th
knew his secret, and the trut
to the place where his father
possibility of his regaining th
rank and glory. His people
agreed to restore him to po

[34] At which point it disappear
[35] I.e., he gained absolute cont
to its weakest and most insignifica
[36] I.e., the son claims to have c
scrutiny for reasons having to do
security."
[37] Reading *li-bni-hi* with D, rat
[38] I read *jarīrah* ('sin, crime') w
makes no sense contextually, and i

and then perish. The moon eclipses and blots out the sun, effacing and dissipating its effects. Then the sun's good fortune returns, its rising and setting revert to normal, its halo is restored, and its wonders become manifest. The moon is a brother or a son to the sun. There should never be treachery or deceit directed against royal authority, and thus the moon reaches the final night of its month,[34] when the stars are rid of its persistence.

The old man said:

Then the king pounced upon that son of his, intending to shed his blood, were it not that he feared he might later feel remorse, so he concealed his intentions and buried them alive. It was not long before his pious son betrayed, hid, concealed, and exiled his father, seized his kingdom, and strung it on his own necklace, taking command of it all for himself; neither disdaining nor considering any matter too insignificant in his efforts to do so, until the kingdom calmed down and submitted to him, to such an extent that he was even able to govern its baby camels and its pygmy sheep.[35] He then announced:

My father is one of those who perished for following the path he followed. I concealed his acts only for reasons of state, in doing which, I was merely protecting the government.[36]

The old man said:

That son[37] committed certain misdeeds against his subjects, from sheer hatefulness, so that they became disloyal to him, for they knew his secret, and the truth about his crime.[38] Hence, they came to the place where his father was banished, and notified him of the possibility of his regaining the throne, while reminding him of his rank and glory. His people pitied him greatly, and unanimously agreed to restore him to power, clapping hands with one another

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[34] At which point it disappears.

[35] I.e., he gained absolute control over everybody in the kingdom, even down to its weakest and most insignificant subjects.

[36] I.e., the son claims to have concealed his father's alleged abuses from public scrutiny for reasons having to do with entirely contemporary ideas of "national security."

[37] Reading *li-bni-hi* with Ḍ, rather than *li-'abī-hi* with W.

[38] I read *jarīrah* ('sin, crime') with Ḍ, for W's *jazīrah* ('peninsula'). The latter makes no sense contextually, and is a misprint involving a single, superfluous dot.

to seal the bargain.[39] Without more ado, they overthrew the son with extreme violence, bringing him down to the lowest level. As the father's affection and love for his son dwindled, and his heart and tender mercy became hardened against him, he rushed upon him and killed him, severing and sundering his ties to life.[40] Have you ever heard the like of such a story, or witnessed such tales of warning? Many a digger digs his own pitfall, unveiling his own death; many a malingerer really falls ill; many a man eagerly desirous of a thing chokes on his own spittle and suffocates. Evil devising encompasses those who instigate it,[41] while property is a choice wine or nectar that plays games with our emotions and our minds, causing old age to covet youthfulness. This world encourages deception to the extreme while, simultaneously, it consumes deposits. Its tongue coos seductive rhymes, but its misfortune is distressing, all too many times. Behold me: Do you not see that Time has honed my blade until it has notched it, and that it has first increased my relatives and then diminished them; that it has devoured my flesh, melted away my fat, enfeebled my bones,[42] left me in disorder, undermined my strength, and destroyed my desire? O mighty one, I am poor; O wealthy one, I am distressed; O scion of distinguished lineage, I am a wayfarer. Is there no giver for this beggar; no provider for this forbearing man that I am?[43] Does no one feel sympathy for this harvester? Old age has restricted my strength and wrested my spring encampments from me. Alas, have you ever seen such an outcast in his own homeland; such a fugitive from his own resting place, rejected by his people, despairing of the

[39] Arabs clap right hands with one another to seal a bargain, whereas we shake them.

[40] Since (seemingly) 'pious' son A killed 'rowdy' (but brave) son B, and father then killed son A, it is not easy to see how the the narrator's great-grandfather can descend from a patrilineal line left without issue by one act of fratricide, and another of filicide. At the very least, for the genealogical claim made in the old man's speech to be valid within the context of patrilineal genealogies, the narrator would have had to explain that he descended from a third son, or from a son begotten by one of the two defunct princes before he died. Such an explanation is, however, not provided, thereby strengthening our suspicions concerning the narrator's reliability.

[41] See Qur'ān, 35:43: "But evil devising encompasses only those who do it."

[42] See Qur'ān, 19:4: "O my Lord, behold the bones within me are feeble."

[43] *Rāsib* also means 'dregs', hence this is a pun.

day, bereft of his contempo
some, whose bed is uncom
become an ally? Indeed, give
and who has been stopped sl
now that weakness has over
me, in your presence.

Al-Sā'ib said:

Then the audience rushed
vied with one another in giv
in the most violent of quarr
duration of his life was prol
pastures became fertile.

Al-Sā'ib said:

But I continued to observ
from top to bottom, and b
behaving like an experience
the flock because of its white
in size, a glance or twinkle
he recited [*sarī*]:

> O companion of Fate,
> company with Fate.
>
> In how many a spring
> pered confidentially in y
> to its words.
>
> Would that I knew, conc
> she is unaware that, on
>
> Or whether she is blind

[44] A woman's name.

[45] Allusion to a line by the pre-
see M30, n. 26, above) concerning
the Laḫmid king Nuʿmān III of
whom, see *E.I. 2*, VIII, 119-120) u
thus affording him a glimpse of h

> Her lower veil slipped down, th
> for it and put it back on with

Al-Nābiġah al-Ḏubyānī, *Dīwān*, ec

day, bereft of his contemporaries, who finds his drink unwholesome, whose bed is uncomfortable, and to whom insomnia has become an ally? Indeed, give alms to one whose life has cut him off, and who has been stopped short of his designs and intentions. But now that weakness has overcome me, silence is more seemly for me, in your presence.

Al-Sā'ib said:

Then the audience rushed toward him like moths to a flame, and vied with one another in giving him alms, as if they were engaged in the most violent of quarrels. And so, his hands were filled, the duration of his life was prolonged, and his evening and morning pastures became fertile.

Al-Sā'ib said:

But I continued to observe his expression and to scrutinize him from top to bottom, and behold, he was the master, al-Sadūsī, behaving like an experienced camel, or a ram standing out from the flock because of its whiteness, and when the gathering dwindled in size, a glance or twinkle of the eye sped from him to me. Then he recited [*sarī*]:

> O companion of Fate, awake, but be judicious when keeping company with Fate.
>
> In how many a spring and summer pasture has Death whispered confidentially in your ear, yet you have never responded to its words.
>
> Would that I knew, concerning my love for Mahdad,[44] whether she is unaware that, one day, her lower veil slipped down,[45]
>
> Or whether she is blind to the fact that love is so imperious a

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[44] A woman's name.

[45] Allusion to a line by the pre-Islamic poet al-Nābiġah al-Ḏubyānī (on whom, see M30, n. 26, above) concerning an incident in which al-Mutajarridah, wife of the Laḫmid king Nu'mān III of Ḥīrah (r. AD 580-602 or AD 585-607), (on whom, see *E.I. 2*, VIII, 119-120) unintentionally dropped her veil before the poet, thus affording him a glimpse of her face:

> Her lower veil slipped down, though she did not wish it to fall, so she reached for it and put it back on with her own hand, in our presence.

Al-Nābiġah al-Ḏubyānī, *Dīwān*, ed. Karam al-Bustānī (Beirut, n. d.), p. 40, l. 4.

lord, that it imposes the wheedling manners of a servant boy upon a lover.

Everyone circles around the waterhole of love,[46] yet in front of that waterhole lies a solid dam.

If you ride upon an ass, let it graze, in spring, on dry *ṣilliyān*[47] or *laṣīf*.[48]

But if you ride a purebred horse, ascend the summits to refreshing rain, as does the man entering cool, upland summer pastures.

Seek your sustenance as it comes, either barefoot, or wearing well-padded sandals.

You will not be considered incapable of trickery, as long as you continue to be called powerful and judicious.

If you are refused a full share in this age of yours, be content with half a share.

Do you not observe that I am merely pretending to be old, when my skin is fresh, and my bones are solid,

And that Fate is an archer whose arrows hit the mark whereas, from the outset, the arrows of Fate's enemies miss it?

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[46] Reading *hawà* ('love') with D, rather than *radà* ('death') with W.

[47] A grass favored by asses (see M38, n. 8, above).

[48] A thorny plant with a white flower, similar to a cucumber. In al-Andalus it was identified with the *scolymus*. See, R. Dozy, *Supplément aux dictionnaires arabes*, 3d ed. (Leiden, 1967), II, 529 (see too, M38, n. 9, above).

The companionship of bears taught me how to struggle, and showed me that corruption could be turned into good behavior (Muḥammad ibn Dāniyāl) 367.
The land whose soil first touched my skin . . . (Riqāʿ ibn Qays al-Asadī) 228.
They keep the Feast of Palms, when maidens pale . . . (al-Nābiġah al-Ḏubyānī) 115.
This is Fleetfoot, the son of Fleetfoot, the son of Sabal: If they are unremitting in their running, he is fleetfooted; and if they are fleetfooted, he is most vehement in his running (Jahm ibn Šibl) 356-357.
This morning, as I looked for Laylà, I was like one gazing at dawn in the wake of westerly wandering stars (Qays ibn al-Mulawwaḥ) 321.
To see a world in a grain of sand . . . (William Blake) 101.
Upon every tribe you have conferred a benefit, therefore Ša's deserves a bucket of the dew of your generosity (ʿAlqamah) 311.
Weep for a year, and then, may the name of peace be upon you, for whoever weeps for an entire year may be excused (Labīd ibn Rabīʿah) 313.
Whoever performs a good deed will not lack his reward, for the recognition of what takes place between God and mortals does not perish (al-Ḥuṭay'ah) 314.
Yesterday, we repaid the Banū Šaybān for their loan, returning from whence we had gone, for returning is most admirable (Mālik ibn Nuwayrah) 511.

7. *Proverbs*

Do not seek a trace after having seen the one who left it 292.
Every sheep will be hung by its leg 499.
Every region, O Umaymah, has its place of perdition 279.
He is today's or tomorrow's owl 345.
He returned with the two slippers of Ḥunayn 538.
He was a brave young hero, yet not quite up to the standards of Mālik 326.
If he were to strike fire with the *nabʿ*, he would kindle it 411.
Juwayn stirred together his porridge from another's meal 307.
Live close to a king or a sea 149.
More blameworthy than Mādir 295.
More incompetent than Bāqil 341.
More liberal than Kaʿb ibn Māmah 467.
More remorseful than al-Kusaʿī 249.
The Banū Saʿd ibn Zayd are to be found in every land 204.
The promises of ʿUrqūb 195.
This is good pasture, but not as good as one full of *saʿdān* 352, 536.
This is good water, but not as good as that of Ṣaddā' 352.
To begin over again, with a clean slate, would be most laudable 459, 511.
To the true believer, wisdom is a stray sheep 130.
What is behind you, O ʿIṣām? 230.
When dawn comes, people praise their night journey 224, 248, 301.
You only have to desire a friend and you will be far away from him 292.
You only have to mention an absentee and you will see him 293.
Your hearing of the little Maʿaddi is better than your seeing him 320.
Your preoccupations have caused you such distress 267.